and other factors connected with the community of married life, and procreation."

Nevertheless, there are forces in the human mind which will conserve the institution of marriage. "So far as I can see," he says, "there is every reason to believe that the unity of sensual and spiritual elements in sexual love, leading to a more or less durable community of life in a common home, and the desire for and love of offspring, are factors which will remain lasting obstacles to the extinction of marriage and the collapse of the family, because they are too deeply rooted in human nature to fade away, and can find adequate satisfaction only in some form of marriage and the family founded upon it. . . . Marriage is not made for everybody, not attractive to everybody, nor good for everybody who embarks in it. . . . But without it there would presumably be still more suffering in the world, and much less happiness. It is flexible; it may be improved by increasing knowledge, forethought, and self-control, by changed social and moral attitudes towards sexual relationships, by legal reforms. And while the persistence of marriage is conducive to individual welfare, it is apparently indispensable to the social order."

Yet the comforting prospect which Dr. Westermarck unfolds of how the forces of superstition will ultimately yield to those of common sense does not entirely dispel misgivings. For within historical times, the progress of reason in these matters has repeatedly been interrupted by violent setbacks. Some may discern in the recent events in Russia and Germany such a setback. These vicissitudes are not dwelt upon by Dr. Westermarck, nor are their causes discussed. It is regrettable in this connection that no reference is made to the contribution on this subject made by the late Mr. J. D. Unwin in his remarkable book *Sex and Culture*.* In the last chapter of this work, attention is drawn to how, in the history of civilized societies, phases of laxity in sexual behaviour have alternated with phases of strictness, and an interesting hypothesis is advanced of how these successive manifestations are linked with a society's cultural potentiality.

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* EUGENICS REVIEW, XXVII, 56.

Kemp, Dr. Tage. *Prostitution.* London, 1936. Heinemann (and Copenhagen, Levin & Munksgaard). Pp. 253. Price 12s. 6d.

THIS extremely thorough and valuable book consisting almost entirely of statements of fact, is in striking contrast to the many theoretical books devoted to sexual subjects: indeed, so much of it consists of case-histories of individuals that it is by no means easy reading. The cases are all taken from Copenhagen, but this detracts little from the value of the book to English readers, for the author points out that the characteristics of prostitution are largely international, and, in addition, the Danish law has greatly resembled our own since 1906, when state supervision was abandoned—a change which, it is interesting to observe, has proved all to the good. As might be expected, it is difficult to generalize from the data contained and none of the popularly current views of the causes of prostitution is either established or negatived. Some facts are clearly demonstrated, but they are all much what might be expected. Thus, it was found that many of the prostitutes were mentally abnormal—some defective to a greater or less degree, some psychopathic, some both. And of these, and indeed of all the prostitutes, a large number came from families containing criminals, drunkards, defectives and other social ineffectives, in other words from what we call the "social problem group." The author considers his subject with particular reference to hereditary factors, but he has to admit that sterilization would produce comparatively little effect. Also, the hereditary factor must not be stressed too much: obviously, the daughter or younger sister of a prostitute may turn to prostitution for other than hereditary reasons, and the same applies to girls brought up by parents who are drunkards, criminals or defectives. Nor

is it surprising to learn that most of the women concerned came from poor, and frequently large, families, that many were convicted of crimes other than street offences, and that a majority suffered from venereal and other diseases. A considerable number appear to have wished to give up prostitution and several succeeded, at least for a time. Few of the women were over-sexed or perverted. Though some of the case-histories indicate more interesting characters, the general impression is one of young women without money or means of earning it, brought up in bad homes with no moral standards, not unusually sexual, but lacking in intelligence and in moral balance, sometimes depressed by an unhappy love affair, and drifting into prostitution simply because it is the line of least resistance. No importance need be attached to the fact that the majority were domestic servants, since that is the commonest type of unskilled labour for women. Dr. Tage Kemp suggests that an improvement in conditions for domestic servants would be one of the most efficient measures against prostitution. But this conclusion indicates how little it is possible to do, and he himself admits that the problem is probably insoluble. One thing however is clear: the system practised in Denmark as in England, of punishing prostitutes by fines and imprisonment, is quite useless. If the state wishes to suppress prostitution, it must be prepared to make more serious efforts; the imposition of fines amounts to no more than a tax on prostitutes, which, no doubt, like other taxes, is passed on to the consumer.

Dr. Tage Kemp is careful to point out that his information, being derived from police sources, relates principally to the poorer type of prostitute. It would be more difficult to speak with certainty of the higher-grade prostitutes and the semi-prostitutes who abound in Denmark as in England. But indeed the whole book shows the difficulty of obtaining adequate information, let alone formulating any theories on prostitution.

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Marett, Dr. R. R. *Tylor.* London, 1936. Chapman & Hall. Pp. 220. Price 6s.

Borkenau, Dr. Franz. *Pareto.* London, 1936. Chapman & Hall. Pp. 219. Price 6s.

IN Tylor and Pareto the main currents of modern Sociology during the last hundred years—the period between the birth of Tylor (1832) and the death of Pareto (1923)—find clear expression and clear contrast. Contemporaries though they were, their thoughts move on completely different planes. Pareto is, or wishes to be, primarily a scientist; Tylor is pre-eminently a humanist. Tylor embodies the early currents in sociological speculation, Pareto the more recent ones. Thus Tylor's sociology, or rather cultural history, has an encyclopædic range embracing all mankind. Social development is on the whole unilinear, with a definite tendency to progress (" The history of mankind has been on the whole a history of progress "). He emphasizes the study of social origins and survivals and sees in psychological uniformity the clue to similarity of culture. Pareto's sociology, on the other hand, is much more circumscribed and limited. His sociology is not merely history, as it is with Tylor. He is not interested in social origins but in social processes. He dismisses " progress " and denies unilinear evolution in favour of a series of recurrent and perpetual cycles. He stresses the complexity of social life and rejects one-sided causality. He seeks explanations in terms of the mutual dependence of the factors involved and he attempts to construct a " system " which shall have the finality and impressiveness of a mathematical formula.

Dr. Marett gives an excellent account of Tylor's life and work, brief chapters being devoted to each of Tylor's contributions in the fields of language, magic, mythology, ritual, religion, animism, morality, society and culture. He indicates the permanently valuable elements in his work and examines the modifications more recent research has brought about in Tylor's theories, which were vitiated by the assumption of two methodological errors. The first was Tylor's